

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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Stand Firm!

For Ettor, Giovannitti, and Haywood.

BY GUS ANDERSON.

Once more, oh brothers, we are asked to stand for right or wrong;
Time brooketh no delay;
Our comrades' cause is urgent and the foes of Truth are strong,
Stand firm, stand firm to-day.

Stand firm, oh brothers, for your comrades true, so well they fought;
(They fought the workers' fight);
The tyrants seek their lives and set the truth at naught;
Their justice is their might.

The workers' fight, this is the workers' fight, oh hear and heed!
No time for cant or fear;
Who can prove craven in the bitter hour of need?
Up! make your protest clear!

Ferrer was slain because he stood for Truth and fought the wrong;
Can we—dare we forget?
Our comrades fought like he, oh though the foe is strong,
We may—must save them yet.

The Passing Show.

Labor sows, but capitalists reap.

Labor creates capital, but owns none.

Labor manufactures guns to protect capital against labor.

No worker with brains should turn himself into a cannon target for the plutes.

The plutes and their hireling politicians always assume that the worker who goes in for soldiering has no brains. They class him with the Ass, and frighten him with tales of foreign invasion, while they fleece him.

As the elections draw nearer, the cry against the foreigner will increase in volume, the main object being to detract attention from the industrial ills that afflict labor, and the shortcomings of those who were sent into parliament to formulate remedial measures.

Senator Pearce is already scattering dark hints broadcast about the impending danger of something dreadful happening. He would like every man to be well-drilled, and so scared that he would work hard all day, and keep watch on the coast at night for the enemy.

But labor's real enemy is not to be seen off the coast. He is here already, and is robbing labor of three-fourths of what he produces.

While he is thieving, he keeps up a constant cry against the foreigner, against strikes, syndicalism, and Socialism. He is strongly in favor of Arbitration, party politics, and voting and vote-catching. He is strongly in favor of anything and everything that is away from the point.

Let the wage-worker think it out. He produces commodities—wealth. He doesn't produce commodities for his own benefit; he produces them for the benefit of his masters. They profit at his expense.

The entire working class works not for itself but for the master-class. It produces the wealth of the country not for itself but for the master-class.

The owning class seeks to make its wealth secure, and it calls upon the workers whom it has dispossessed to arm and drill to defend its wealth.

The working-class is always producing, yet it is always in want. The capitalist class never produces, yet it lives in plenty—it owns everything. It owns the entire machinery of production and hires the workers to work its possessions, and fools them into defending them.

This is where the economic injustice comes in. The workers in producing all wealth for the capitalists are paid wages, which, all in all, enable them to scrape through their working years in a stinging, dry, way. When too old for further

A Worker with the Head of an Ass.



The Burden of the Ass.

THE CAPITALIST: You have toiled like an Ass to make all this wealth for me, now you can train like an Ass to protect it for me.

work, they are discarded, scrapped, and turned out to die.

When the workers grow old, the capitalists do not want them in their factories, and the landlords don't want them in their houses. They are of no further use to them as profit-makers and rent payers.

No amount of drill, no war against the foreigner, can alter the unjust position of the worker. He is exploited at the point of production by those who urge him to arm and drill and vote.

To keep up the unjust state of things every effort is made to direct the worker's attention to the foreigner. Two years ago the Federal Government, in the name of the exploited Australian worker, spent £2,000,000 a year in defence against the foreigner. To-day, it is spending £5,500,000.

This vast expenditure is undertaken by a Labor Government at the instance of a gang of industrial pirates, and their hired cut-throats, who know that if the workers' attention is not diverted from the present dishonest wage-system he will soon find out what is being hidden.

Within the next few years, the present expenditure on the defence sham will be doubled—perhaps trebled—and the more the expenditure grows the louder will be the cry for increased expenditure on defence. And while huge sums are being spent on armaments, while the worker is being armed and drilled and taught to keep a sharp lookout for the coming of the foreign invader, the industrial pirate will wax fat at his expense, not a cent will ever be spent by Labor Ministers to defend the worker against the predatory capitalist class. No attempt will be made by them to show him who his real enemies are.

Such work they leave to the Socialists. On them is cast the burden of financing the economic education of the worker, of calling attention to and explaining the class struggle, and indicating how that struggle can be ended.

The Labor Party is now a jingo party. Its Defence Minister, Senator Pearce, is now the recognised leader of Australian jingoes. Around him are gathered all the

militarists, swashbucklers, patriots, and jingoes of all other parties. He is preaching war against some persons or nations unknown.

The Minister for jingoism is preaching war for defence only, but he is not against sending an army or a gunboat or two any where that British jingoes may say they ought to be sent.

Under jingoism, the worker fights and reaps a reward of wooden legs and brumby medals; the employer gets increased profits.

The sons of the master class always boss the sons of the working class under jingoism. A worker never leads an army, and the employers would not officer and lead one if it was good for the working class.

War is wholesale murder, and was never actuated by other than mercenary motives.

A working man who is a jingoist has an Asses' head. Have a good look at Zif's cartoon on this page and then deny, if you can, that the soldier is an Ass.

A working man who is a jingoist is an awful apparition, a demented patriot, a foolish flag worshipper, a thoughtless clod, a relic of pre-historic times, a savage blood-spiller, a bore to all sensible men.

A worker who really believes that members of the working class should go to war against each other, simply because they belong to different countries, and are sent at each other by international capitalists, hasn't done any serious thinking. He is behind the times and out-of-date.

What has the worker to gain by war? Wooden arms, wooden legs, crutches, V.C. badges, and a roost in the poor house.

Montenegrins, Turks, Greeks, and Serbians are at present exterminating each other. Why? They do not know. But the financiers know. They know that the warring states are plunging into debt, that debt means interest for the lenders, and interest means wine, cigars, women, autos, and mansions for the financiers. They know also that it means for the workers, glory, mutilation, and death, but workers are cheap—dirt cheap. They are also fool-

ish or the financiers wouldn't dare to arm them and make war.

Rumoured

That the victims of the Mount Lyell mining disaster were sacrificed on the blood-stained altar of Profit.

That the disastrous accident occurred through the avaricious greed of the management in cutting down working expenses.

That if two motormen were employed, instead of one, to look after the two motors which were separated by a depth of 300 feet, the fire could have been prevented from spreading.

That even if fire was to spread and there existed two clear travelling ways from all levels, all lives could be saved.

That the management of the mine should be arranged before a jury of miners for murder.

That the mining laws of Australia should be amended so as to control the management of all mines to provide two clear travelling ways from all levels and to provide smoke helmets and other appliances for the saving of human life.

That the mine workers of Australasia and New Zealand should form an Industrial Union of Mine Workers, embracing all crafts in the mining industry.

That with such a Union recognising the class struggle, the sacrifice of human life would end, for disasters like that of Mount Lyell, and Mount Morgan, and Mount Kembla would happen no more, because the workers would have a say in the management of the mines.

That the Priest and Parson, servants of the Lowly Nazarene, hastened to tell the sorrowing workers of Tasmania that it was God's mysterious way of doing things.

That if such is the case, then this God of the Christians is a murderous monster, a thing to be shunned: a thing more loathsome, more wolfish, more ghoulish, more snakish, more vile and low cannot be conjured in the human brain.

That our brotherly Christians who murder and rape their kind under the cloak of war, will have fitting company when they pass into his home of peace and happiness on high.

That the Church is asking why the wage workers are becoming irreligious and passing the open doors without even looking in!

That the answer can be found in the utterances of the Bible bangers on the Mt. Lyell disaster, which are enough to keep the hardest headed worker out of any Church, and to be incensed at anything religious.

That again the labor of the mechanical factory puts the wage worker in touch with terrible natural forces which teaches him scientific determinism; it also teaches him that no Heavenly father would give him daily bread if he praye from morning till evening: because he knows if the factory closed down on him he would starve in spite of all the Gods of heaven or earth.

That the Public Debt of N.S.W. amounts to over £100,000,000, or £80 per head of population, or £400 for every family of five.

That when the working class are organised on revolutionary lines in the Industrial and Political fields, this debt will be wiped off the book as paid, and the wealth stolen from the working class to pay the interest will be put to a better use.

That Trade Unions are smashed, broken and weakened by the corruptness, time serving, and place seeking of the officials.

That the once militant Coal Lumpers are feeling the same effects, thereby being naturally weakened and crying for peace where there can be no peace.

That it is fast becoming a union of workers with Capitalist minds, ready to abide by the bosses' agreements and feel grateful for the crumbs that have already fallen from his table.

OUTIS.

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Last week's cartoon, "The Miners' Army," was from *Der Wahre Jacob*. The verses, entitled "The Worker," from the *Coming Nation*.

Capitalist Atrocities in California.

The world was shocked when the news of the unspeakable horrors of the Congo were made public. Latterly from the Putumayo district of the Upper Amazon has come the same horrible kind of story.

The fiendish character of capitalist cruelties was in no wise mitigated by the fact that the victims of murder and outrage were colored people, but the lawless nature of Capitalist domination must come home more vividly to white workers when the story of what happened at San Diego recently is told.

A Commission of Inquiry was instituted to inquire into the troubles at San Diego, and the Socialist Party of California has sent out "The Californian Socialist Bulletin" with a lengthy digest of the proceedings of the commission.

Apart from its value as an exposure of Capitalist brutality, the report is useful as an indication of what the workers elsewhere will have to meet, for what America is doing to-day, the rest of the world will be doing to-morrow. Capitalism is further developed in America than in our part of the world, and in consequence of this greater development the class struggle is more accentuated and the tactics of advanced Capitalism more clearly and easily to be studied.

The happy-go-lucky worker in these parts may flatter himself that by faith in the Labor Party he is sure to escape from the cruelties practised upon his American brethren, but the Socialist knows better. Like economic causes produce like anti-social effects, and as the same economic causes are operating here as have combined to produce their effect in America, we may be sure that sooner or later we shall experience similar results.

It appears that in January the City Council passed an ordinance prohibiting public speaking in a district of six blocks where meetings had been held for years. This ordinance the Labor forces refused to obey mainly because they contended that as the district was not congested the ordinance was illegal and unconstitutional.

The following is taken from comrade Richardson's report:—

"The ordinance went into effect. The opposition disregarded it and went on with their speaking at the old stand. Arrests followed rapidly until the city gaol was flooded and jammed by occupants; likewise the county gaol; and some sixty prisoners had been lodged in the prisons of adjacent counties.

"No resistance was ever offered by any person to these arrests, nor was any sort of weapon ever found upon the person of one of the opponents of the law's enforcement, though hundreds were searched. Their conduct was an example of passive resistance crystallised.

"As soon as the capitalists realised that they were confronted by a condition as well as a theory, and a very expensive condition at that, they started a series of measures well calculated to crush every form of opposition that the laboring class could muster.

"They arrested about everything that came within the restricted district; but still the speaking went on around its borders. Then they had the City Council pass what is known there as the 'move on' ordinance. This ordinance is still in full force, and rest assured it is enforced.

"They added to their police force and detective force a goodly number of as shameless and brutal a lot of thugs as the human race can produce.

"They organised a vigilance committee to co-operate with the police force; and the wonder is that so many human demons could be mustered in an American community of the population of San Diego.

"Most of these were stationed some 20 miles from the city proper, but at the northern boundary of the incorporated limits. The chief function of these upholders of 'law and order' was to receive 'prisoners' from the hands of the police at the city gaol, transport them in automobiles to the said boundary, and there administer a beating that would make the most hardened Russian executive sit up and take notes. The stories of their ministrations alike to the pos-

sibly 'guilty' and to the totally innocent cannot be paralleled in any civilised community of the earth.

"Something like two score of names were read into the evidence given the Commissioner of men who were taken to the appointed place of execution and beaten nearly to death of whose 'arrest' there is no record of any sort in the city of San Diego. Their names are not even upon the police blotter. How many more would be included in such a list could all be accounted for is not known.

"The deported 'prisoners' were well guarded on the way by city police, detectives, and vigilantes armed with police-clubs, pick-handles, revolvers and rifles. They were liberally thumped and beaten over the head and shoulders while taking the joy ride, and as a preface to what was to follow were knocked down as each stepped from the auto.

"After a most terrible beating these men would be usually placed in a sort of 'bull-pen' and kept for a few hours to a day or two without food or water, when they would be taken up for the flag kissing ordeal.

"A flag had been rung up conveniently near. Before this stood a double line of vigilantes in open order. The 'prisoner' was ordered to advance between the two lines and kiss the flag. Foolish and sacrilegious as was such a performance, the previous experience of the victims had taught them that disobedience was not to be thought of. Each advanced in turn to do as told, but not one of them ever reached the goal. As one would stoop to reach for the flag he would be knocked down, then kicked, and made to get up, then beaten to another station near by.

"He next faced a double line of men, one on either side of the railroad track. He was told to pass between the lines; that if he attempted to do otherwise he would be shot down. And he had no reason to doubt the truth of this injunction.

"On the way he was knocked over the head and shoulders; often knocked down, sometimes into insensibility. If he was still sensible he would be kicked and made to get up and proceed. At the end of the line he would be warned that if he ever again was found in San Diego he would be killed. Then, often without a cent of money—for in several instances this was taken from them—he wended his way toward Los Angeles.

"This beating was of such a nature as to lacerate face and scalp and blacken shoulders and breast. Men left there for their tramp of about 100 miles with face and clothes covered and hair matted with blood. They had been without food for a day or two and had no earthly means of getting any.

"In one instance, a blow from a club severed the knee-pan entirely in two, and that victim is now in the hospital in San Diego, in all probability crippled for life.

"In another instance an old man by the name of Hoy was ruptured from kicks and beaten so badly that he lived but a few days. At the hearing before the Commissioner the county coroner attempted to show that the inquest proved that the old man died from natural causes. He was made to admit that the three witnesses that were examined were not permitted to be cross-questioned; that they represented the officials; and that there were present at least eight other witnesses who had been regularly cited and who knew the entire history of the case who were not permitted to testify though the demand was made that their evidence be heard.

"There were many instances of most brutal clubbing right on the streets of San Diego. Men and women were barbarously handled. In some instances persons were beaten into insensibility by the police in sight of numerous others, but were not even arrested. The slightest hint of sympathy for the injured man or a suggestion that if he had committed any crime he should be arrested and not clubbed to death, from the lips of any bystander would instantly bring a policeman's club down upon the head of the sympathiser that would silence him summarily. In all these instances no attempt was made to discriminate between the 'guilty' and the 'innocent.' The city was in the hands of a lawless band of thugs, and that band was backed in its every doing by the organised forces of the exploiters of Labor—by those whose purses were touched or whose incomes were threatened through the conduct of the fight put up by the Labor forces."

Miners' Risks.

Mt. Lyell Men Foresaw their Danger but Protested in vain.

At a mass meeting of Tasmanian miners, held at Gormanston on October 3, the following resolution was unanimously carried:—

"We, the underground employees of the Mt. Lyell Co., at the North Mt. Lyell mine, say that we are absolutely afraid to continue working while the mine is in its present condition. We say that the preservation of life and limb is of more importance to us than daily wages, and that we have lost all confidence in the Government Inspector. That the inspecting workmen, Messrs. Gadd and Simon, be instructed to give a full report on the mine, and that no workman shall return to work until our inspectors are allowed to make that inspection.

Unfortunately, the men were induced to return to work with the result that their worst fears were realised and between forty and fifty of those who went to work in dread were done to death in the Mt. Lyell Company's death trap.

Money and Prices.

THE "DEPRECIATION" OF GOLD MAKES DEARER LIVING.

L. D. Hosman, in the August number of the "Typographical Journal" (U.S.A.), presents the following clear and concise article on "Money and the Increasing Cost of Living."

Money, as a subject for discussion, is always interesting, even to those of us who have merely a fleeting acquaintance with it. Printers not being on intimate terms with actual money, most of the talk indulged in by them about it is presumably hearsay. Be that as it may, money (gold) has considerable bearing on the cost of living. Most of us printers who try to make a week's wages support us in style commensurate with our importance (!) fail miserably, and are compelled to capitalise our ability to bluff in order to deceive ourselves into the belief that we are really "some pumpkins." Perusing the market reports is no longer a source of merriment equalling that of gloating over a box score favorable to the home team.

But what can money have to do with the increasing cost of living? To begin with, what is money?

Money is the name given to any commodity through which, for the sake of convenience, the value (and price) of all others is expressed. At various times in the history of the race various commodities have been selected as the most convenient through which to express the value of others. At present this commodity is gold.

To understand the part played by gold in causing the price of other commodities to rise, it is necessary to turn for an explanation to elementary economics. Gold is a commodity, and, like all other commodities, has two values—"use value" and "exchange value."

The "use value" of a commodity may be numerous. For instance, the "use value" of a suit of clothes is its quality of giving warmth to the body, adding attractiveness to the wearer, etc. The "exchange value" of a suit of clothes may rise or fall, according to the increasing or decreasing amount of social labor necessary, at a given time, to produce it. Nevertheless, whether high or low, its "exchange value" consists of crystallized labor power.

Money has its root in individual production for sale. Where production is individual, and for sale (exchange or commerce) is a matter of barter; that is, value for value.

Direct barter is no longer possible. Therefore, barter, or exchange, or commerce, is facilitated by the differentiation of one category of commodities, which, combining the requisite qualities, serve as the standard of exchange for all. That category of commodities is the precious metals—gold, especially, and silver.

By the use of these metals, direct barter has been transformed into indirect barter. Although indirect, exchange of goods still remains barter—value for value. Exchange is no longer wheat direct for corn, or sheep, or fish. To-day wheat is exchanged for gold or silver, and then gold or silver for corn, or sheep, or fish.

From the above this fact is made plain: The smaller the quantity of social labor crystallized in any commodity, the lower its exchange value.

There being less social labor required in the production of an ounce of gold than formerly, the exchange value of an ounce of gold is accordingly less. In this very fact lies the increase in the cost of living.

To illustrate: Say that at a given time ten bushels of wheat, an ounce of gold and 10,000 lbs. of type required the same amount of social labor to produce. They would then exchange equally. At a later time, methods are introduced in the production of gold which decreases the amount of social labor embodied in an ounce of gold; the amount of social labor embodied in the other two articles remaining the same. In order, then, for an exchange to take place value for values, less of the wheat and less of the type is exchanged for an ounce of gold.

New methods are being introduced in the production of gold, enabling mine owners to extract gold from ore formerly thrown in the scrap heap, and to extract gold from low-grade ore, with the result that a greater amount of gold is being produced with less amount of labor. As the methods used make production more bountiful, naturally the thing produced is cheapened.

To offset this cheapening of gold, and have exchange take place on a parity, producers of the commodities demand a greater amount of gold for their products.

If gold were not coined (thus becoming money), but weighed, as it once was in this western country, the decreased quantity of social labor entailed in the production of gold would be offset by putting on the scales a little more of the yellow metal. Money saves the time of weighing: the seal of organized society takes the place of scales.

A twenty-dollar gold piece, not requiring as much social labor as formerly, exchanges for less of those commodities in which the social labor necessary or their production has not decreased. As the production of gold is being constantly cheapened, the outlook for all other commodities to rise is very bright.

London "Justice" (14/9/12) also has the following note on the "Increasing Cost of Living":—

Statistics of the annual sales of the Co-operative Wholesale Society from 1898 to 1911 show how the cost of living has increased. According to the figures given the housewife could in 1898 buy for 17s. 10d. a quantity of groceries that would at the beginning of this year have cost £1. That is an increase of just over 12 per cent. This fully bears out the statement, so frequently made of late, that the cost of living has increased by at least 10 per cent. during the last fifteen years. The list of provisions referred to includes bacon, butter, cheese, flour, lard, meal, sugar and tea, and the price of every one of these commodities—except flour and tea—has risen. The price of flour is given as 1.16d. per lb. in 1911, as against 1.39d. in 1898; that of tea as 4.1d. and 1s. 3.8d. in 1898 and 1911 respectively. The list, it will be seen, covers the chief articles of consumption, except fresh meat and clothes, and therefore shows a fairly universal rise in price so far as the necessities of life are concerned. It does not, however, include rent, and here the rise has been as great as in any other item, so that the actual increase in the cost of living of the working class has evidently been much more than 10 per cent. in the last fifteen years. It is evident, also by the practically universal character of the rise that it must have been due to an equally universal cause; and it cannot be said that the cost of production of all commodities has risen; the only explanation, therefore, is that there has been a fall in the relative value of the universal equivalent—gold. It is sometimes asked if a reduction in the value of gold is responsible for the rise in prices, why is it that wages have not risen? The answer is that wages have risen, although but slowly and not in proportion to the rise in prices—the recent strikes were, admittedly, largely due to the increased cost of living—but wages never do as a rule rise so rapidly as prices, and seldom to so high a level. And the assumed stability of the gold standard serve to conceal an actual fall in the purchasing power of wages as evidenced by a rise in prices.

FREEDOM OF SPEECH.

As an offset to the many disappointments one meets with in this world, Hansard is invaluable. When dejected, glance through its pages. Each shackle-hunting political pug-wog imagines that his own croaking is the very apex of wisdom, and leaves no further room for discussion. As I glanced through the debate on that cowardly and treacherous Compulsory Conscription Bill, so tenderly wet-nursed by both parties, I was struck by a windy spasm of Senator Chataway's. This wise man(?) advocates the suppression and punishment of all societies that conscientiously believe militarism to be a degrading curse and blight to any country and people, and who raise their voices in protest. He is greatly disturbed because a considerable number of intelligent people in Broken Hill and elsewhere refuse to have the murder license forced upon their offspring, and who will not swallow holus-bolus the detestable dogmas of the Co-operative Liberal-Labor Party. He says: "These societies should be dealt with, rather than the ignorant boys, and ignorant parents." Now let us examine this cream of human lava, spluttering forth from this illusory political volcano. Already the workers have been gaoled, the defaulting cadets find and imprisoned, and if the press is correct, flogged, because they refuse to change that bulldog spirit—which has won for the white race its high standing in the commercial world of today—to one of servility and forelock pulling, that the Capitalist so admires. The outcome of this filching of the people's freedom has led to these self-same workers and citizens forming into societies to seek redress, so that if these societies are penalised, it means extra punishment to these "ignorant parents and ignorant boys" that from the nucleus of our intelligent societies, and whose votes he cringed for. Now that the Co-operative Parties have cast their bread upon the waters (in the shape of £5 bonuses) they fully intend that it shall return threefold (in the shape of fines and soldiers). I should advise him to advocate the rack, thumb-screw, and curfew, as I feel sure he will receive the support of both Houses, backed up by the Army and Navy Council.

WILLIAM GEO. KING.

Keep away from New Zealand.

Warning to Everybody.

Miners and other workers connected with the mining industry are earnestly requested to keep away from New Zealand until the present mining troubles are settled. If the workers of Australia do not scab on the workers of New Zealand victory may be achieved in the present struggle, and the international solidarity of labor advanced. Workers keep away and give New Zealand comrades a fair go against the mining pirates.

The mining magnate, maggot, promoter, or parasite adds nothing to the mining industry except bluff. Flotation is bluff, dividends is bluff, slander of striking miners is the worst of all bluff.

Economic Discontent And its Remedy.

By Father Thomas J. Hagerty.

When you lead a young colt for the first time up to a railway engine he shows every sign of fear. His eyes widen, his nostrils dilate, his ears point forward in nervous terror, and he trembles in every limb. The escaping steam and the shrill emphasis of the whistle are phenomena which he interprets only as the on-rushing of a bodily danger certain to overwhelm him before he can fly the terrible monster. The engine is something wholly out of the range of his previous knowledge—a thing to be dreaded through sheer ignorance of its nature. It is only after a great deal of gentleness and patience on the part of his master that he gradually learns to look unmoved upon this huge machine of commerce and to realise that, after all, it is a friendly dragon whose fiercest appetite is appeased by simple lumps of coal.

Very similar are the actions of the average unthinking citizen when you bring him face to face with the economic discontent which is disturbing the times. He has heretofore maintained his peace of mind by resolutely ignoring sociologic problems and satisfied his conscience by perusing editorials on the "salutious prosperity of the toilers in this country." His favorite Sunday paper has been telling him in the department of "Editorials by the Laity," how great millions have risen from the lowest depths of poverty, how plough-boys have become managers of titanic trusts, and how, in the words of Chauncey M. Depew, "these have made possible our industrial advance and superiority over other nations." None of his previous reading has ever brought him into actual touch with the widespread discontent of the proletariat. And when its existence is suddenly borne in upon him, he sees in it only a menace to the stability of government and a danger to civilisation. Visions of lawlessness, murder and dynamite crowd his fear-wrought imagination. In fancy he beholds the re-enactment of the wild deeds of the French Revolution:

"When through the streaming streets
Of Paris red-eyed Massacre o'er-wearied
Reeled heavily, intoxicated with blood."

The grumblings of underpaid working men, of half-starved children, and sad-faced women, and their sullen protest against the purely animal life of drudgery under the last of capitalism, strike upon his frightened ears like the fore-rumbling of some awful catastrophe. And when outraged toil finds expression in strikes or boycott, he feels himself safe only behind the gleaming bayonets of the militia.

He does not understand this discontent any more than the young colt understands the railway engine. He needs to be taught the function and far-reaching influence for good of intelligent discontent—of that restlessness under injustice which nerves men everywhere to battle for the right. He must learn to recognise his kinship of a common humanity with those who groan beneath the burden of unequal toil. His mind must be awakened to a consciousness of his complete dependency upon his fellow-men and of the identity of his interests with those of the remotest sons of earth. As his economic education goes on, his eyes gradually open to the true significance of the social unrest which is troubling the age. He begins to grasp the fact that, in all periods of the world's history, intelligent discontent has been the torch-bearer of progress.

The sciences owe their development to the genius of men who would not be satisfied with the limitations of knowledge and who flinched not before the wrath of the traditions which their investigations so ruthlessly disturbed. Socrates paid the penalty of his daring with his death, though his philosophy enriched the thought of men. When Roger Bacon was raising his voice against the habit of blindly following authority, and seeking for all science in Aristotle, Thomas Aquinas was employed in fashioning Aristotle's tenets into that fixed form in which they became the great impediment for the progress of knowledge. (Whewell, History of the Inductive Sciences, 3rd ed., vol. I., book iv., ch. v., p. 521.) He was accused of witchcraft "and imprisoned by command of the general of his order." (Tennemann, Hist. of Philosophy, London, 1852, p. 241.) Copernicus, Galileo, and Savonarola were all malcontents in their day whose sanity and wisdom it was left for succeeding generations to vindicate. To Sir Isaac Newton's discontent with the current science of his day we are indebted for our knowledge of gravitation. Despite the determined hostility of the orthodox scholars in the German Universities, Frederick Messmer's discontent with their teachings gave to the world that psychophysiology which has influenced the whole domain of physical and mental philosophy. Smarting under their many industrial wrongs, the people of England forced from King John the increased liberties of the Magna Charta. The early Colonists of America were not content meekly to bow down to the injustice of taxation without representation; and they swept the divine right of kings off every acre of land and established for evermore on freedom's soil the divine right of the People in its stead. The sturdy

Boers listened to no preaching of peace while their liberties were assailed; and almost every veldt holds the grave of a hero who elected death in preference to a dishonorable contentment under British tyranny.

Indeed, every advance in civilisation, every forward movement in knowledge and freedom, has been achieved by the organised discontent of men or by the patient bravery of some great soul breaking through the inertia of conservatism and blazing new pathways for humanity.

From an economic point of view, then, no mere damnable error can be conceived than that of teaching the poor to be content with their lot; to be satisfied with coarsest food, with hob-nailed boots, with cheap furniture and bare walls; to forego the pleasures of books and paintings and music in their homes; to stifle the legitimate aspirations of talent, never to penetrate beyond the smoke of factories into God's pure air nor listen to the wondrous melodies of feathered songsters in the brake, nor watch the changing pigments of His brush on the floral canvas of the fields; but always to go on slaving from morning till night with no prospect of comfort for the evening of life. Surely it is the veriest mockery to preach contentment to the aged worker who finds younger men crowding him out as the years steal his strength away. A time comes to him when he is thrown aside like an out-worn tool. His usefulness in the industrial conflict has been a constantly diminishing factor. The future looms up dark and forbidding; and he grows tremulous with despair.

His children are scattered far and wide; perchance they are dead; and he is left heavy hearted and alone. Entering the poorhouse, he is rated as a pauper, and he chafes under the dishonour which classes him as a burden upon the people. To the public contractor he represents a body to be clothed and fed at so much per diem; and he becomes a mere algebraic quantity in the problems of the statistician. Gospel-mongers drone hymns into his ears on Sunday and preach dry, comfortless contentment to his weary soul, and for the rest of the week leave him severely to himself. Meanwhile the Capitalist who has robbed him of the fruits of his labor is living in some Aladdin-like palace where no terrors of poverty enter to blanch the face of old age. And his sons continue to take away from the sons of the people three-fourths of the product of their toil and to furnish barely enough lubricating oil to keep these human machines from wearing out too soon.

In this same preachment of content to the poor from gorgeous pulpit and well-padded editorial chair the common people are earnestly exhorted to be law-abiding citizens, to enter no conspiracies in constraint of trade—which is the privilege only of the captains of industry—and to be submissive to the men whom they themselves have elected to be, not their masters, but their servants. The sacredness of the laws framed in the interests of the monied power must not be violated by the mere plebeians of the Fourth Estate. For the millionaire laws are figments upon parchment; for the toiler, though the laws be unjust and one-sided, they are stern facts whose mandates are to be obeyed by those upon whom their injustice falls heaviest.

A servile judiciary, in the pay of Capital, widens the breach between law and equity; and class legislation sets them still farther apart. It is a lamentable fact that the men who are elected to make the laws of the country are often lacking in the moral and intellectual equipment needful to the task. There remain few

"Statesmen like those who sought the primal fount
Of righteous law, the Sermon on the Mount."

A complicated system of private influences, acting through powerful and wealthy lobbies, is constantly tempting our all too-willing law-makers to put upon the Statute-books ordinances which favor the Capitalist at the expense of the labourer. The jingle of gold drowns the voice of justice. No matter how iniquitous such ordinances may be in principle, they remain binding upon the commonwealth until repealed. They are enforced by mulct and all the machinery of the courts; and there are not wanting moralists who are so weak-kneed as to counsel obedience to them on the ground of expediency, telling us "that we may sometimes be bound to submit to such an imposition, not as a law, for it is none, but on the score of prudence, to escape dire consequences." (Joseph Rickaby, S.J., Moral Philosophy, 2nd ed., ch. vii., p. 126.)

Ethics, as the science of human duty, is the test of law. Uprightness, honesty, truth, purity, gentleness, love and mutual support in the family—these are some of the principles of Ethics which are universally admitted without question or shadow of doubt, these are some of the virtues which are recognised by all clear-minded men as duties not of choice but of that moral necessity which dominates every clean soul. Whenever the human workings of the law stand in the way of these duties we have what the moralist calls "treason against the law of God." Whenever the law is against the well-being of the human race, the law is against the law of God, and hence, no longer binding.

say, then, that a thing must be admitted to be legal which may, at the same time, be ethically bad is to play fast and loose with thoughts whereof words are but the ambassadors.

(To be continued).

Direct Action, Or the Way Out of the Wood. By "Ajax."

Resistance to aggression is not simply justifiable but imperative.—Herbert Spencer.

I am the will of Labor,
I am the word of Law,
I am the only savior
Can sever the beak and claw.—McKenna.

The strength of direct action as "the hope of the working class" consists not merely in that the proletarian army itself contains the necessary elements to deliver itself from wage slavery. Neither is the sensibleness of direct action made of the fact that immature measures of passive resistance used in labor revolts as direct methods of striking the enemy in his tenderest spot. Neither does it rest on the mental value and educational effect that direct action invariably implies. Nor are the hosts of workers now in silent or open rebellion against the inevitable miseries of Capitalist evolution to see in direct action an improved weapon of defensive fighting; rather is it a weapon of aggression, teaching the workers the IMPORTANCE OF TAKING THE INITIATIVE. The greatness of it lies in the fact that it is the straight road to the breaking up of Capitalism.

Direct action attacks Capitalism at its base—the point of production, not troubling to reform the political superstructure. It is hardly necessary to point out that the Capitalist system is not made or mended by laws and legislation. The laws were the product of the system which is growing more complex, so complex that the laws have to be repeatedly changed to keep pace with economic conditions.

Naturally, reformers, lawyers, and mystery-mongers and in politics their proper sphere. They see in labor problems a series of social sores and strive by tinkering with effects to poultice and doctor the diseased body politic.

Recently thousands of Australian workmen held an Eight-hour Day celebration, presumably to give their masters a cheap advertisement. It is even said that some Trades Hall men harbor the belief that we might hope for a six-hour day shortly, and thus drift into Socialism. Even suppose we were able to establish such an anachronism as an eight or six hour day—this would force the Capitalists to reduce their "variable capital," make the unemployed army much larger, and consequently the spirit of the masses much weaker. In fact, it would be a step away from and not to Socialism.

It is hardly necessary to state that what Capitalism requires is a servile and poverty-stricken mass on the brink of starvation.

Shortening the hours is at best a palliative, and will not lead the workers out of the wood. Moreover, too much of highly-concentrated development is dangerous, not only industrially but mentally and physically, as it saps both the spirit and strength of the workers.

The fact that the people are being scientifically degenerated and degraded, not to say exterminated, by Capitalistic exploitation, does not alarm our legislators. Their cure is careful treatment—keep quiet, go slow, step at a time, and so we proceed with bonus for babies and old age pensions for the decrepid.

The revolutionary knows that all laws, whether labelled Labor or not, cannot solve the problem. Legislation leads to exploitation and enervation, never to salvation.

The State, or rather the class state, will surrender nothing till compelled. It takes by force and only gives way before force. Force and direct action are identical.

Socialists and others have said hard things about the State. Perhaps they exaggerate; so we will turn to the opinion of a Capitalist philosopher. Nietzsche said "Whatever the State saith is a lie, whatever it hath is theft: all is counterfeit in it, the gnawing, sanguinary insatiable monster. It even bites with stolen teeth. Its very bowels are counterfeit."

The business of the State is to perpetuate slavery, that is, to uphold the rich against the poor, and to protect the poor against Socialism and Anarchism.

The State therefore cultivates Idolatry in all its forms. Even such legislation as the factory acts, pauper laws, industrial arbitration, have proved economically advantageous to the Capitalist class. The Eight-hour Day, although benefiting some sections of the working class, really developed industry to a more perfect and concentrated form, and increased the sufferings of the working class.

The glass industry, printing industry, etc., are living example of the futility of reforms. Alterations and improved machinery have benefited the individuals in these industries, but their tendency has been to crush the working class. As Marx wrote long ago: "It would be possible to write quite a history of the inventions, made since 1830, for the sole purpose of supplying capital with weapons against the revolts of the working class."

The real work of the revolutionaries must be to educate and organize the workers to take charge of industry before too much of this nerve-racking and weakening development takes place. Labor fairs and revisionists can be left to do the reform which from the working class standpoint is not REFORM but DEFORM. The reformist sidetracks the people with referendums and suchlike trivialities, which are of no use to the workers. The present day palliative policy of legislators also shows a marked tendency to drift into a 20th century feudalism, heedless of the words of Marx, "Communism is the only hope of the workers—all else is illusion."

Much fuss was made over the fiscal issue. This question is a big one from the politicians' standpoint, but whether you have Protection or Free Trade, the parliamentarian has at best only changed the relation of the parts of Capital.

Moreover, the law of value is utterly beyond Parliaments' control, not to mention other economic social factors.

The Capitalist system goes on revolutionising production. This means that the amount of capital paid for machinery as "constant capital" increases while there is a corresponding decrease of "variable capital," that is, wages paid to labor. Even "Hob Nails" must know that only "variable capital" can employ wage labor. Such nostrums as the local "day labor" scheme can't touch this problem, much less lead the workers out of the wood.

Even if the political opportunist were out for Socialism, "step at a time," the law of value presents an insurmountable barrier.

Direct action aims straight at the foundation of Capitalism—"property." Political action attacks indirectly a reflex of property—the State.

The real question before the workers is not whether political action is better for the workers than direct action, but which of these methods is direct action. Direct action is closely akin to sabotage. The boycott has at times been used effectively. A crude attempt at this was recently made on the Barrier.

Direct action also presumes that the worker will strike when, how and where he likes, not taking his grievances to the Capitalist court—a place where the workers cannot be, need not be, never were and NEVER WILL BE REPRESENTED.

What the workers really require is direct action that will develop POWER for effective use. It is obvious that no cliques of the Capitalist class CAN or will try to lead the slaves out of bondage.

The working class contains the elements of its own emancipation. Perhaps it needs stiffening intellectually, but Capital is doing this as it crushes out the middle class.

The power of the master class does not rest on morality, legality or Christianity. It is neither political or spiritual. It existed prior to machinery and long before the slave class had votes. This power is essentially economic, and rests on Force. Force has always been the governing factor.

Every concession that has ever been gained from the ruling class has been wrung from them. They have ever fought desperately until compelled to give way.

To-day the Capitalist's power is at the point of production. The master of the tool of production controls industry and practically all else, even the military oligarchy.

Direct action commands the wrath of the Capitalist, the political opportunist, and the horse-haired humbug, and should therefore command the respect of the worker. Direct action implies that a group or class refuse to play the game according to the rules laid down by their "superiors." It further implies that the persons concerned have the intelligence to rely on themselves, knowing what they want and how to get it. It denotes that they refuse to be side-tracked with compromises, etc., and decline to crawl and cringe to demi-gods.

Direct action is the historic way that has settled all differences where interests clash. It is questionable whether there are any steps to Socialism. The history of the slave revolts shows clearly that the proletariat succeeded best when they gave the master class some of its own gruel.

The working class never derived any lasting benefit in their constitutional wrangles with the master class. No amount of legality or morality ever settled the problem, neither can these burning questions be washed away in the blood of Jesus.

No tongue can tell or possibly bring home to the masses the manifold mysteries this social system breeds; neither can the wildest flights of imagination of an Utopian picture the unbounded possibilities that might accrue from a sane order of society.

Every change that has brought a class to power has been inaugurated by that class. No other class can realise what the masses suffer. They alone had the experience and know their wants and aspirations.

Even when the ruling class appear to break ground it is generally to avoid the consequences of direct action from the lower orders. When Wat Tyler marched on London, the King gave way. Not till the palaces of the French landed aristocracy were in flames would they arbitrate with the people.

When the Russian ministers were threatened with terrorism, then—but not before—would they release revolutionaries.

When the English coal strike started, then—but not till then—could Asquith palliate.

Direct Action is the historic way and probably the only way. Direct Action overthrew serfdom and feudalism, and Capitalism—also resting on force—will only give way before force.

Possibly it will crumble before mental force, but probably this mental power will have to be backed up by physical power.

The day the workers see that DIRECT ACTION IS THE WAY OUT OF THE WOOD, and realising their historic mission, answer the parrot cry of parasites with the reply WE WILL IT, that hour Capitalism will fall before the direct action of organised Labor.

The Tragedy of the Ages.

BY A. M. SIMONS.
Concluded.

Always as labor has hung upon the cross of class slavery he has caught glimpses of a freedom that might be. Once that vision was the Golden Age behind him. Then for ages more the vision was dim, its outlines distorted by ignorance and agony. But each succeeding eon of pain brought new capacity to draw strength from that very agony. Each desperate struggle that loosened the bonds over so little brought opportunity more clearly to search out the road that leads to the kingdom of liberty.

To-day the vision is clear, the way is charted, the unconquerable strength that is born of numbers united in bonds of brotherhood is ready to achieve that liberty.

The old body of labor that knew only suffering and misery and slavery and crucifixion is dying. The new spirit of rebellion and solidarity and brotherhood and freedom is arising. The race is lifting up to a new resurrection when the old earth and the old hell shall pass away and a new earth shall be born.

MARYBOROUGH, Q.

A beautiful township (that is, for the few parasites who live here or pass through here) but the usual hell for the wage-slave who though rebellious does not understand the class war that is raging with such awful effects. Wage-slaves "who know not the freshness of spring-time or what wonders on earth there may be, who live not the moments that pass by, who know but their fever and fret, the struggle with and the fear of hunger, and these they would gladly forget."

A couple of weeks ago our boys marched into town here, a distance of 18 miles, with their kits, weighing close on 56 lbs. They were just returning from their eight days' camp at Tairo, where they had been training in the modern ways of scientific murder. On being spoken to they were disgusted with the food dished out to them, which seems to have consisted of dry bread, meat and potatoes and a stew (1) at dinner time, with bad water, which by all accounts if not boiled was positively dangerous to drink, and, as might be expected under such conditions, a great amount of sickness resulted. Workers, how long are we going to allow our boys to be blaggarded in this way?

Another incident worth mentioning was an election here between two sections of the Capitalist class, who went by the names of Liberal and Labor. It sounded very strange to hear a supporter of the Liberal party in the closing up of his speech appeal to the electors, saying that if they believed in Liberty, Equality and Fraternity, and justice between man and man, to vote for the Liberal candidate. What about "Black Friday" and their Industrial Peace Bill, etc.? Then the supporters of the Labor candidate, after we had been triling all day, were promising us plenty of work in building railways, making a deep sea port for the Plutes of Maryborough and district, and promising to cut up big estates so as to make cockies or cockies' laborers of us. Workers, how long is this doctrine of Work going to be preached to us? Are we not overworked as it is, without all this work being held out to us? Let us make these Plutes do a bit of work for a change. Let us keep clear in front of us the demand of the intelligent workers of the day, and that is—"Not more work, but more of the good things our labor power creates, with more leisure in which to enjoy them."

Wage slaves, how long? how long?

A. REES.

W. G. Hatton Still in Jail.

As resolutions of sympathy and protests are being sent to America and New Zealand on behalf of imprisoned strikers, it may be of interest to readers to know what the Unionists of Lithgow are doing to obtain the remission of W. G. Hatton's sentence. Herewith is a letter received from the Secretary.

COMBINED UNIONS DEFENCE COMMITTEE.
Mr. Waite, Actg. Secy. Lithgow Prisoners' Release Committee, Sydney,

Dear Sir,

Your communication to hand, the contents of which have been duly noted, and the same was placed before the last meeting of the above Committee. I am instructed to inform you that my Committee are not in accord with the methods your Committee have adopted to try and secure the release of our Comrade Hatton, therefore, we have decided to approach the Government by a huge pe-

tition setting forth all the facts of the Hatton case, requesting them to call for a further report, and to reconsider the case upon the facts placed before them, and accordingly to suspend the remainder of the sentence.

Yours in Unity,
J. DIXON, Secretary

Without in any way desiring to discourage the Lithgow Unionists' Committee, this paper is of the opinion that the "huge petition" will be about as effective as a dash of rose water thrown against the outside of parliament house. The sudden and drastic methods adopted by the Sydney Committee were very successful in galvanizing the state Labor Government into activity and making them risk the yells of the capitalist press and the Liberal Party in order to appease the righteous indignation of the Unionists by releasing three of the imprisoned men. As the Lithgow Committee is not in accord with such methods, and is going to "humbly pray" for the Government to "call for a further report" and to "reconsider the case" for a few more months, it seems tolerably certain the victim of capitalist spite and political labor cowardice will have to do the rest of his sentence. There is just one chance for Hatton, and that is that the elections are drawing near when the vote-catching politicians will release anyone whose release carries with it a fairly vociferous advertisement for the party seeking a renewal of power. Bowling and leg-irons were very servicable at last elections, and it may be that the release of Hatton will be equally useful to the party organizers at the next count of political dupes.

The Gold Sovereign is the capitalist's God: how to get it his religion.

Australia would be a fine country if it were inhabited by free workers instead of by masters and wage-slaves.

A.S.P. News & Notes.

National Executive.

The National Executive will meet on Sat. at 3 p.m., at the Office, 115 Goulburn-St. All delegates are requested to attend as the business is important.

Westralia.

You will be pleased to learn that the new Branch is sailing along beautifully. On Thursday last was our first monthly meeting, 40 members on the roll, and they are still coming along to join the new party, last night 3 new members secured at our propaganda meeting. The speakers being Montague Miller, A. A. Rutherford, and T. Gibson, secretary. I have received about 3000 pamphlets from the Twentieth Century press, also post cards and photos; pamphlets are selling like hot cakes, so you can expect to hear at all times of the advancement of Revolutionary Socialism in the West. We shall endeavour to give a good account of our stewardship.

Please increase our weekly supply of the "International Socialist" to 20 dozen, and forward 12 dozen Anti-Militarist postcards, as per advertisement in the "International Socialist." During the coming summer months we intend to push the paper for all we are worth, so Hurrah! for it, and bad luck to all parties and papers, advocating militarism and smooching for ads. from Defence Ministers. The exposition of "Dawnward" (28 9 12) hit the nail beautifully on the head.

For revolutionary Socialism,
T. GIBSON, Secretary.

Sydney.

Good meetings were held during the week end. At the Domain, Sunday afternoon, Gordon, Quinton, Jones, and Bowen delivered addresses to an appreciative audience.

At Market Street, in the evening, Quinton, Slade, and Gordon spoke to a fair audience.

At the Socialist Hall, 37 Park Street, Comrade Jones lectured to a moderate audience on "Eugenics," his effort being one of the finest lectures delivered in the hall under the auspices of the Branch. The lecturer explained the aims and objects of Eugenists, and showed that the movement had its origin amongst the middle and upper classes of Britain, who proposed to eliminate the unfit by various restrictive measures. The unfit were generally held to be amongst the ranks of the workers, amongst the underpaid, the underfed, and badly housed dwellers in the deadly slums, where insurance experts absolutely refused to go. He held that Eugenics was not a science, and that Eugenists proposed only to deal with the effects of the destructive capitalist system instead of striking at the cause. It would be no remedy to sterilize or destroy a few hundreds of the degenerate and the unfit if the cause—Capitalism—was allowed to continue manufacturing them. The only remedy, the only way to permanently and humanely deal with the deadly effects of Capitalism was to overthrow the system and inaugurate Socialism in its place. The lecturer concluded with a powerful denunciation of Capitalism. An interesting discussion followed, during which Comrade Jones ably explained and elaborated his view of Eugenics.

On Saturday, Nov. 2, the Branch will hold its usual monthly social at 37 Park Street, when a good attendance of comrades and friends is requested. The social will be in the nature of a farewell to our present quarters, which are being vacated on account of their unsuitability during the summer months. A good programme is being prepared, and everything points to a successful and pleasant social evening. Do not fail to be there.

Newtown.

A fairly numerous meeting was held at Newtown Bridge on Saturday night last, when Comrades Slade, Duffield, and Kilburn dealt in a most able and brilliant manner with the momentous economic and industrial problems that confront the world at the present time. The peculiar feature of this meeting was that the Socialist orators attracted to their audience, the bulk of the people from the apostles of the Conscience-Labour fakirion, who were blowing off political steam on the cure-all referendum power-giving proposal of the fishy Fisher Government. The meeting had a most favourable termination with exceptional sales of literature. Comrade Kilburn, with his chairman, held a good meeting at the Bridge on Sunday night also.

Brisbane.

At Thursday night's meeting it was decided to only hold one open-air meeting a week. Some of our speakers are doing a lot of shifting about, and those of us who are left have almost every night in the week taken up, so we are reluctantly compelled to drop the Valley meeting for the present. Saturday night at William Street, Buckle had the chair. Beadnell, G. W. Brown and Jock Read mounted the box, and held a good meeting with splendid literature sales. The crowd seems to have been awakened out of their slumber at last, as a regular bombardment of questions were fired at the speakers. Answers were given to all inquirers in a way that I'll bet has kept some of them thinking up to the present.

Kunze had the lecture on Sunday evening, but the long-looked-for rain came along and spoiled all chances of a big attendance. It was unfortunate for those unable to be present, because any side of the Socialist movement becomes doubly interesting when explained by Comrade Kunze, and Sunday's subject, "Woman and the Socialist Movement," was worthy of his best efforts.

On Sunday morning a meeting of Union representatives was held in the Trades Hall for the purpose of forming an Ettor, Giovanitti and Haywood Release League. As I told you last week, this branch circularised the Brisbane Unions and all the Unions who on the short notice could send delegates did so. Comrade Andy Anderson was chairman, and after he had explained the objects of the meeting the following resolutions were carried unanimously:

"That this meeting form itself into an Ettor, Giovanitti and Haywood Release League."

"That the organisations of the Transport Workers of Australia be requested to refuse from a certain date to have anything to do with vessels and goods arriving from and departing for America until Ettor, Giovanitti and Haywood are released from prison: notification of the above resolution to be forwarded to all Labor bodies in Australasia asking them to take similar action, and, further, that a delegation be appointed to wait upon the American Consul and inform him of our intentions in this connection, and that all the other States be communicated with requesting them to take similar action."

The meeting was adjourned until Friday night, 25th inst., after delegates had been appointed to wait upon all unions not represented to lay the facts of the case before them. It is confidently expected that all Unions in Brisbane will be represented, and that every effort will be put forward to make the boycott effective throughout Queensland. Comrade R. C. Anderson and the writer were appointed associate secretaries.

Now, then, Sydney and Melbourne—it is up to you! Shake things up and give the exploiters to understand that the Unity of Labor is not an empty title and that AN INJURY TO ONE IS REALLY AN INJURY TO ALL.

ED. J. BRADY, Sec.

Melbourne Branch A.S.P.

For the week commencing Oct. 18, and ending Oct. 25, we are pleased to record excellent meetings at Collingwood, S. Melbourne, and Yarra Bank. Alf. Wilson, who returned from Mt. Lyell, dealt ably with what has now come to be known as the Mt. Lyell tragedy, at the last mentioned meeting place, and was closely followed by an audience numbering upwards of 800.

On Sunday evening J. R. Wilson spoke at the party headquarters on "The Industrial Battles of Australia," dealing briefly with the Eureka Stockade, the Maritime Strike, and the Coal Strike of 1906 in N.S.W.

Since our last report appeared, we have got settled in new headquarters. Comrades are well, and a willing army of ing the floor.

On Wed. 1 attendance at the party's Oddfellows' H

acted as M.C., and the proceedings were carried through without a hitch, resulting in an enjoyable evening.

Com. Alf. Wilson is the speaker at our headquarters on Sunday evening Nov. 3, and is taking for his subject "Martin Luther." On the following Sunday, Mrs. McDonald will speak on "Race Decay." A large attendance is anticipated at both meetings.

Members are requested to note that the monthly general meeting of the party takes place on Wed. Nov. 6. As there is important business to transact all are urged to attend.

J. R. WILSON, Hon. Sec.

Balmain.

We held our usual monthly Social on Sat. 26, which was a great success. Our meeting at Rozelle was short and sharp on account of comrades and friends being at the Social. We had to leave a good crowd of interested people to think matters out for themselves, for even a Socialist wants a little relaxation. We are sorry to have to report that our good Comrade, Bowen, is leaving us for Tasmania. It will be a great loss to the branch. He has made a host of friends since he came to Balmain who wish him success in Tassie where he will still be found behind the Red Banner of Revolution.

A good meeting was held at Balmain on Sunday night, Com. Sloan in the chair, and Bowen and Talbot speakers.

Business meetings held at Dick's Hotel, Beattie-St., Balmain, every Thursday night.

Leichhardt-Annandale.

On Sat. evening, Comrade Young had the stump to himself no other speakers being present. The speaker ably held the audience for nearly two hours, making some good points. Assistance is badly needed at the Leichhardt meetings where a steadily increasing audience always attends. Speakers not otherwise engaged might lend comrades Young and Knight their assistance on Sat. evenings.

Sydney Propaganda Fixtures.

SATURDAY.

Rozelle—M. Moore, Bowen, Talbot, Leichhardt—Young, and Knight. Newtown—Duffield, Walsh, Kilburn. Socialist Hall, 37 Park-St., Monthly Social. Vocal and Musical items, Dancing, Refreshments, etc. Gents 1s. Ladies Free. Everyone invited.

SUNDAY.

Afternoon: Domain, Chambers Chair, Slade, Jones, Riley. Evening: Market-street—Condren (Chair), Brown, Gordon. Balmain—C. Moore, Talbot, Nelson. Newtown—Duffield, Walsh, Kilburn. Sunday Evening, Nov. 3, Socialist Hall, Park-St. Com. Lynch Chair, Com. Slade lecturer, Subject: "The Bottom Dog."

Press and Maintenance Fund.

Already acknowledged, £27 5s. 8d. Collected at Club Social 8s. 10d, M. Sch 1s, Dresden 4s, W. Layley, Vic. 10s. 6d, J. H. Corbett 1s, Chas. Mallon Q'land, 6s. Total £28 17s.

Anti-Militarist Postcards.

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Set of Four 3d. Per doz 9d. Larger Quantities at 6d. per doz.
Cash must accompany all orders.

Perth Branch.

Australasian Socialist Party,
Literary Institute, Hay Street.

Lectures are held at the Institute every Sunday evening at 8 p.m. Propaganda meetings held every Friday evening at the Railway Station at 8 p.m. Sunday afternoon at Esplanade at 3 p.m. Large quantities of Socialist literature for sale at all meetings.—Thos. GIBSON, Sec. and Librarian, Stirling-St., Perth.

Melbourne Branch

Australasian Socialist Party,

47 Victoria Street, Melbourne.

Lectures held at above address every Sunday evening at 8 p.m. Meetings at Smith-St., Fitzroy, and Markets, South Melbourne, every Friday evening. Members' Dance held every Saturday, commencing at 8 p.m.

J. R. WILSON, Secy.

Sydney Branch.

Australasian Socialist Party,

37 PARK STREET, SYDNEY.

Lectures are delivered at the above address every Sunday and Wednesday evening, with musical and vocal items. Commencing at 8 p.m.

"The Crime of Conscription"

BY H. E. HOLLAND.

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